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Zion's Herald

VOLUME LXVII.

BOSTON, WEDNESDAY, SEPTEMBER 25, 1889.

NUMBER 39.

Zion's Herald

LEAGUE EDITION.

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THE OUTLOOK.

Professor Todd, of Amherst College, has been selected to take charge of the expedition from this country to West Africa to observe the total eclipse of the sun on the 22d of December next. He will be accompanied by a number of eminent scientists.

International questions are blocking work on the Nicaragua Canal. Costa Rica and Nicaragua are at loggerheads. The difficulty at bottom appears to arise from an over-zealous regard for national dignity, which each of these petty States feels has been affronted. Unless harmony is restored before the 27th of October, and work begins, the Canal Company will forfeit its franchise.

The Trans-Siberian railroad will terminate at the Russian port of Vladivostock. The Japanese are already considering the advantages of their proximity to this terminus, and are projecting a line of steamers to connect that port with the one nearest their own. Travelers will, in a few years, be able to go from Paris to Japan in about eight days, only one of which will be spent upon the water.

To find daisies, buttercups, forget-me-nots and grasses growing on the summit of mountains over 13,000 feet high, is a rare experience for a climber. But this pleasure has been tasted by the governor of New Guinea, Sir William McGregor, who has recently ascended the highest peak of the Owen Stanley range in that tropical and comparatively-unknown island. Papua, as it is generally called, offers a fine field for the naturalist and explorer.

The speed test of the new steel cruiser "Baltimore" has demonstrated that she will rank among the swiftest warships in the world. For an hour or more she logged 20.2 knots in a rough sea, and made the extraordinary average of 19.6 knots in four hours. This is highly creditable to the builders, the Messrs. Cramps, who, if they succeed as well with the "Philadelphia" and the "San Francisco," will establish a reputation that will rival, if not eclipse, that of the best ship-builders across the water. They will receive a handsome bonus for exceeding the required limit of speed in the "Baltimore" — \$50,000 for every quarter-knot developed above nineteen.

Third: In most of the rooms they had splittoons. For the slight offence of missing one of these while splitting, at a time when Dick was passing, a captain of cavalry was put for several days into a damp, dark cell, where he had to struggle for life against the hordes of rats that infested the place. One of these cells received the appropriate title of "Rat Hell." In one of these cells, fed on bread and water, L'Eut. Welch lay for about six weeks because an orderly sergeant, acting under appointment as a lieutenant, though not yet mustered in, had rightly classed himself with the enlisted men. When he came out he looked like a ghost, and mold had formed upon his scanty raiment. Of this I am an ocular witness.

Fourth: A prisoner stood near the bars of one of the front windows, that he might obtain a breath of unpolluted air. This was on the second flat. The rebel guard outside ordered him away from the window. The Yankee could scarcely believe that the rebel was in earnest. The latter, however, fired at him, lodging the bullet in one of the beams overhead. The prisoner had dodged just in time to escape sudden death.

Only a few of their planes ever proved successful. In some instances those concerned in them were discovered and brutally punished. Others were more fortunate. One sentinel permitted himself to be bribed by means of a gold watch, and its owner effected his escape. A surewre device reached as good an issue. A sharp Yankee feigned to be sick, and in time was taken to the hospital. The Confederate surgeon, not knowing what ailed his patient, and caring less, suffered him to die. In the evening, with a batch of others, he was borne to the morgue, where during the night he rose from the dead! As there were no guards at that point, he made good his escape. Ever after that memorable Yankee resurrection at the morgue, a special guard was detailed to watch the dead, lest between two days they should come to life and "make themselves scarce."

The Causes of Death were numerous. The first and most flagrant want of proper food in sufficient quantity. Each man received about a half-pound of bread and less than four ounces of meat per day. We could have eaten the whole of it at a meal and not been a quarter fed. I must state that at night, for a kind of dessert, they brought us a little soup, in such pails and of such quality, that to get it down at all we had to do so without seeing, smelling or tasting, just as a shark swallows a dolphin. Of

our food one of the prison poets spoke as follows: —

"The bread we usually get is of a very good sort, True, it is the staff of life, but our staff is rather short. Our bread is so lean and dry, that, swallowing, it will bound back, Unless you recollect afore and try to grease the track; It is too tough and strong for our noses or for our knives, The cattle were so poor and thin they were killed to save their lives. Our soup is much too weak to please a very high liver,

"Tis made of beans, bugs and rice with extract of James River."

If the poetry lacks the polish of the schools, it presents the philosophy of exact facts.

The Water

we were compelled to drink was from the James River, which, on account of the recent rains, was warm and muddy. Added to all this were the filth and nauseating stench of the apartments, which decency forbids me to describe. All the rooms were over-crowded, so that in sections the sleepers were like sardines in a box. They were consequently compelled to lie spoon-fashion. Occasionally throughout the night, as the poor fellows felt shudders and hip-bones ache, could hear the cry, "Spoon over to the right," or "Spoon over to the left," when a turn-over of a whole broadside of sleepers had to be effected.

The Cruelty of the Keepers made a bad matter worse. The poet already quoted wrote of them as follows: —

"Military officers of the very meanest stuff, For every local post are considered good enough. In offering Richmond they varied not the general rule, So we're a drunkard, a tyrant, a coward or a fool. When Satan scoops his jewels up, Richmond will give a pile."

In attestation of the above we present the following carefully-collated facts: —

First: While Dick Turner was robbing us of our clothes and money, he found a small piece of bomb-shell, a souvenir of Gettysburg, in the pocket of Lieut. Ballard. When about to put it into his own pocket, the Lieutenant remarked, "I didn't know that you had a right to take such things!" "No right!" screamed Dick with an oath, "I'll show you!" With this he struck Ballard in the face with the back of his hand, nearly felling him to the floor. I stood within six feet of this tragedy of tyranny.

Second: Suffocated by the stenchful atmosphere of the upper rooms, a few of us took turns in climbing up a ladder, then through a scuttle-hole to the nearly flat roof of the building. Up this ladder a rebel lad daily went to hoist their flag or rag over us. Of an evening, for a few moments, it was a great relief to us, without any possible harm to them, to lie or sit where we could get a few sniffs of fresh air. Turner, learning of this, went through the rooms swearing a "blue streak," and threatening to put to a cell any man who ventured to the roof again. If they could not afford us enough bread — which was their baseless plea — was there anything but cruelty that could lead them to deny us God's free air?

Third: In most of the rooms they had splittoons. For the slight offence of missing one of these while splitting, at a time when Dick was passing, a captain of cavalry was put for several days into a damp, dark cell, where he had to struggle for life against the hordes of rats that infested the place. One of these cells received the appropriate title of "Rat Hell."

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"Off those whose cruelty makes many mourn,
Do by the fires which they first kindle burn."

This couplet received ample illustration one day when one of the guards fired into the body of one of his own comrades, killing him almost instantly. It is not to be wondered at that some of us, sensitive to these untoward influences from within and from without, should yield to discouragement and despondency. But when a man became discouraged, being thus unmanned, he was sure to become a speedy victim for his last enemy which is death. Courage is at least half the battle. Oars gave much thought to

Methods of Escape.

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Major Heustis and Lieut. Von Weltzien — the latter an intimate prison friend of mine — escaped from the hospital in the following dead."

From Washington I went home on a thirty days' leave of absence. Having rejoined my regiment, I followed the fortunes of the campaign of the Wilderness with General Grant and afterward that of the Shenandoah with General Sheridan, being present in nearly one hundred engagements. From November, 1864, my regiment was the escort of General Sheridan until the finale of Appomattox. Then good-by rebel theories and rebel rule or ruin! Good-by State rights so-called and American slavery! Good-by prison pens and worse prisons! All hail a re-united land! Hail Freedom's banner, which never lost a star!

East Albany, N. Y.

OUR SPRINGFIELD LETTER.

BY HAZEN.

THE encouraging state of affairs at the Florence Street Church, the parent society of Springfield's Methodist churches, is a matter for congratulation and thanksgiving with the pastor, Rev. Charles A. Littlefield, and his people. This flock had set their hearts on securing Mr. Littlefield last April, and the wisdom of the selection and the appointment of Conference is now apparent. For several years the external conditions of the church edifice have needed repairs. Mr. Littlefield brought this matter before his official board about two months ago, and a committee consisting of R. W. Pinney, G. W. Hall and J. B. King were appointed to take this work in hand. About \$2,000 has been expended on the repairs, and the result is highly satisfactory. The body of the church has been painted a light brown color, trimmed with a chocolate tint, and the effect is very pleasing.

The grounds about the church property have been graded. New stained-glass windows have taken the place of plain glass. But best of all has been the progress of this church in spiritual affairs. Since the coming of Mr. Littlefield in April, there have been 86 new scholars brought into the Sunday-school, making the total membership 339. B. L. Handy is the superintendent. There has been a marked increase in the attendance upon the Sunday preaching services, and the social prayer services are well attended. The young people have taken hold with the pastor with a deal of enthusiasm. There is a live Christian Endeavor Society at Grace Church, taught by Rev. W. J. Heath, which probably has as large an attendance as any similar class in this section, will hold its annual meeting the first Wednesday in October. There is a considerable religious interest in the Sunday-school just now, and among the young people. The Christian Endeavor Society recently held its annual meeting. The society is just one year old, and has about sixty-five members. The new officers are the president, Geo. W. Hall; vice-president, Mrs. Gen. H. Chamberlain; secretary, Miss Lizzie Epstein; treasurer, D. C. Clark.

Rev. Wallace McMullen at Trinity Church has started a Friday evening study of the Sunday-school lesson, for the benefit particularly of the teachers. It is conducted by the pastor, and any member of his church is free to attend. This service has been well attended, and is a great help to the Sunday-school workers. A movement is started to secure some person to do missionary work in this parish. A committee from the Sunday-school has been appointed to co-operate with a committee appointed by the last quarterly conference to act in this matter. The Christian Endeavor Society at this church is in a good condition. The attendance at the Sunday evening meeting averages probably 125.

The Young Men's Bible Class at Grace Church, taught by Rev. W. J. Heath, which probably has as large an attendance as any similar class in this section, will hold its annual meeting the first Wednesday in October.

As readers of the *Century* have seen in the March (1888) number Captain Moran's graphic account of this exploit, I content myself with simply naming it.

On Sunday, the 4th of October, through the courtesy of Lieut. Latouche, second in command at Libby Prison, I was permitted to go to Pemberton Castle for the purpose of preaching to our men there who were captured at the battle of Chickamauga. No rebel guard was sent with me, as was the case whenever our chaplains went out on such errands. I was a strangely habited minister. My shoes were well-nigh worn-out moccasins which I had fabricated from pieces of old blankets. My clothes were nearly worn off my back or eaten away by vermin. My head-gear was one of the cheapest gray slouched hats obtained by exchange from a rebel soldier, and known as the "Stonewall hat." It was full of holes, as if perforated with many bullets.

As I stepped out upon the street I felt like one measurably electrified. For nearly three months my feet had not touched the ground. Such was the remedial and joy-giving power of this touch, that I felt like falling down to kiss the dust, while exclaiming "Thank thee, dear Mother Earth, for thy blessing to me this day!"

The prisoners I visited were in a worse condition than we were in Libby; yet none of them were sorry that they had fought under the "dear old flag," and they were patiently enduring torture while waiting for victory or release. I preached to them twice. Before leaving, a sergeant brought me a bundle of letters, saying to me, "Chaplain, please help us, if you can, to get these messages to our friends at home, who know not where we are nor what our fate. The rebel authorities refuse to take and send our letters." I accepted the precious trust. On re-entering Libby I divulged the secret to several of my intimate friends, who agreed to assist me in trying to pass these letters as our own.

Wednesday morning, October 7, about 4 o'clock, a strange light gleamed through my room, and a gruff voice, well known as that of the sergeant of the guard, called out: —

"Are there chaplains in this room?"

"Yes, sir," I quickly replied, "two of us."

"Get up, pack up, and come down."

Though

Weakened by Night Sweats

from which I had been suffering several weeks, with bones aching as I tossed and rolled over and over and from side to side on the hard floor, I was soon on my feet. But what packing up was ours, who had been robbed of nearly everything when we came in! The bustle of the occasion brought many of my friends to their feet also. It was believed that the chaplains were indeed to be released. Verbal messages and some written ones were confided to me for friends at home by those we were to leave behind us. These written messages increased the difficulty of my preparation. I had my Spanish grammar, all the files of the *Libby Chronicle*, and 123 letters from Pemberton Castle. What to do with these things was an embarrassing question. I was told that search would be made on going out as on coming in. It was well known that if so much "contraband" stuff was found on my person, a cell would be my portion. In my perplexity an important adage taught me by my father came forcibly to mind: "Qui risque n'a rien" — "Who risks nothing has nothing." This gave me courage. All the documents named, including letters, I divided into two parcels, stuffing them down each pant leg into my cavalry boot-legs. These boots were unfit to wear, but served a good purpose on this occasion. My worked bones went into my pockets. Glad was I not to leave my bones behind me. Yes, sir, I quickly replied, "two of us." "Get up, pack up, and come down."

The church at Westfield is rejoiced in the return of Rev. Dr. Chas. Young, who preached Sept. 22, after a prolonged absence on account of illness. His pulpit has been acceptably filled by Rev. W. I. Ford, a graduate of Wesleyan University this year. Mr. Ford has entered the School of Theology connected with Boston University. He is said to be a young man of remarkable promise.

The church at Chester, Rev. B. F. Kingsley, pastor, was re-dedicated on Sept. 13. About \$800 was spent on repairs, and the result is satisfactory all round. The money has all been judiciously used on improvements on the interior. New windows, carpets, folding-chairs, pulpit furniture, are among the changes made. Rev. Wallace McMullen preached in the afternoon. Rev. W. J. Heath preached in the evening the dedicatory sermon from Rev. 19: 10: "The testimony of Jesus is the spirit of prophecy."

A union missionary service of the Methodist, Baptist and Congregational churches of Conway was held in the Methodist church in Conway the evening of Sept. 18. Presiding Elder Eaton gave a rousing address.

Rev. E. C. Charlton, stationed at Heath and Charlemont, preaches four times every Sunday and holds special meetings during the week. At Heath the Congregational church is closed, and the congregations at the Methodist church are quite large. His salary has recently been increased \$300.

The district preachers resumed their semi-monthly gatherings on Sept. 16 at Trinity Church. After the exchange of greetings after the summer vacation, Rev. Dr. Wm. Rice presented an excellent paper on the topic, "Does Government Respect Conscience?" The paper was followed by a spirited discussion, led by Rev. W. J. Heath. There was an attendance of about twenty. The next meeting will be held on Oct. 4. Rev. E. W. Virgin will then present a paper on "The Baptism of the Holy Ghost."

Rev. Dr. G. F. Eaton, our energetic and genial presiding elder, is just finishing up the second quarterly conference. He averages to preach three times on Sunday and often more, and has appointments nearly every night in the week. It is well known in the district that he hasn't a lazy bone in his stalwart frame. If there is a word needed for the cause of temperance, or any worthy cause, an encouraging word is sure to come from him.

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THE PRESIDENT'S NOTE-BOOK.

After two months' vacation, we present greetings again in this familiar column under this heading, which we now use probably for the last time. On the 16th of October, in the People's Church, will be held our annual meeting. It will be a meeting of unusual interest, for during the past year the desire of the League for a union of the societies of our church, expressed at the last annual meeting, has been considerably advanced. The Alliance has dissolved its general organization in favor of the Epworth League, the new society. The Oxford League has been so changed as to adapt it to both old and young, and has withdrawn from the field as a young people's society. The Epworth movement has been heartily endorsed by the Sunday School Union and the Tract Societies of the church. The Ohio Alliance has disbanded. The Methodist Union has expressed itself in favor of the new movement, and has already given up its separate organization. Three or four of the General Conference districts have been organized along the new lines, and all through the connection enthusiasm has been awakened. We have before us the formal dissolution of our Young People's Christian League and the organization of the First General Conference District, or the New England Branch, of the Epworth League. With our Yankee habit of talking things over before acting, there is a fair prospect of wide-awake sessions, at which all will want to be present. In the morning the year's reports will be received, and in the afternoon the new organization will be perfected, if all agree. Circulars of announcement will soon be sent out to all interested. Let us plan for a stirring time!

The different committees should get together very soon now, and plan for the winter's work. If the chairman of the Devotional Committee, or the Committee on Christian Work, will get his helpers together, and with the advice of the pastor plan for a week of extra religious revival meetings, it will help the church to start off on the right line. Some will be converted, many quickened, and the whole flow of the work of the fall and winter will be turned toward the spiritual benefit of the community. Now, too, is the time for the Literary Committee to circulate the leaflet on reading courses and start little groups of readers on the different sets of books. There is a great deal of work for the Visitation Committee to attend to, for new young folks are looking about for church homes, and those who have been off need a welcome. All of the workers should get at it, so that we may arouse our whole church in New England, that souls may be brought to love God more fervently, and some who are indifferent to him become His zealous servants.

From considerable observation, it is suggested that it is best to elect the secretary of the local Leagues for the year, even where the other officers are chosen for six months, as thus the connection with the central offices is made more secure.

WILLIAM INGRAHAM HAVEN.

THE REAL PRESENCE.

The soul is Christ's most sacred shrine,
Our heaven doth here begin;
All seasons sing of love divine,
When Jesus dwells within.

Holy the mount when love is there,
The vale when duty calls;
Each loving deed doth incense bear
Within the temple's walls.

The trusting soul has inward light
That sees God everywhere;
Mountains and seas, darkness and light,
Are full of praise and prayer.

How blest the hour that brings to me
Now light from lips divine;
How bright each scene where Christ I see,
And prove His peace is mine.

Oh holy hour! O sacred place!
My heart at rest shall dwell,
Though trouble mark the temple's space,
Though sorrow toll its bell.

Earth's wailing winds no terror bring,
Christ saves from fear and harm;
Faith wings her flight with steady wing,
Serene in storm and calm.

DR. J. E. C. SAWYER.

WHY WE ARE METHODISTS.

(The following is a sermon preached by REV. THIRGOOD W. HAVEN, at Topfield, Mass., on July 6, 1889.)

What It is to Be a Methodist.

We wish to talk a few minutes practically about being a Methodist. Many of us were born in the pale of this church. Some have become Methodists, having had beforehand no church predilections. Some have been in other churches, but have chosen to become Methodists. It impresses us that the question is a pertinent one to all—why we are Methodists. Of course the reasons that I may give may not be exhaustive. You may have better ones. It is your part, then, to cherish them, and to use them in your legitimate work. I must give those reasons that appeal the strongest to myself, and will thus voice most distinctly, or will suggest the reasons, to use a Pauline expression, which constrain you to be in the Methodist fold.

Methodism was before you and I were born. We came into existence, and found it already long aggressive upon the earth. After a time we came in contact with it. We met it in the conversation of some of its disciples. We attended one of its churches and came to know it and to love it. The questions arose, Ought we to be Methodists? Are we Methodists inside, so that we ought to be organically, and visibly Methodists?

Some of us were born in Methodism. We breathed its air as naturally as Americans come to breathe the air of their Western continent. We can conceive the young man asking himself, "Am I a citizen of these United States? Am I in harmony with her institutions?" We may ask in the same manner, "Are we Methodists?"

First Historic Forerunner of Methodism

we notice in the Holy Club that was formed at Oxford, in which Charles Wesley, and afterwards his brother John, were members. It was the laughing-stock of Oxford, for it was intensely in earnest in its religion. John Wesley was very pious in every religious observance. He was not a Methodist; still we notice that Methodism has as its sub-soul and its preceding spirit men who are in earnest both to know the truth and to live the truth.

The second historic step occurs on the journey to Savannah from England on what Green terms as his "quixotic mission to the Indians of Georgia." He was strongly impressed with the peace and even religious joy amid a storm that threatened certain destruction, as also the every-day piet, of some Moravian Christians. Later, when he visited Count Zinzendorf, the head of the later Moravian Brotherhood, and talked with the prominent religious leaders of this church of wonderful piety and unparalleled missionary zeal, he found his new Methodist life. "At a Moravian society meeting in Aldersgate Street, while one was reading Luther's statement of the change which God works in the heart through faith, Wesley says, 'I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.'"

When Wesley returned to London, he could not obtain a church on account of his religious zeal. This impracticable and unpopular religious fervor has come to be regarded as an essential Methodist trait.

When Whitefield, who was addressing crowds in the open air, invited Wesley to visit him and to preach, Wesley conquered his high-church repugnance to such an informal proceeding. This was the inauguration of another Methodist characteristic, for Methodism became the church of the common people.

When a certain layman and others unaccustomed began to preach, and John was determined to stop it, his mother rebuked him, saying that he was as much called to preach as John. This was an advance step in the same direction.

What was Methodism? Let us reproduce the age in which it came to be. With Walpole as the great political leader, it was a time of great political corruption. It was he who believed that every man had his price. Religion was stagnant and mostly dried up.

This shows the conditions about Methodism historically. It was

The New Birth of Piety in the World.

It touched hearts and made them new. It converted godless men into fearers and servers of God. It turned sinners from out-breaking sinful lives of lasciviousness or stealing, into consecrated men and women, wholly given up to the work of the Lord. It made active men serviceable and zealous, reckless, indolent, pleasure-loving persons into considerate seekers of God and His righteousness, into godly men and women, good citizens and lovers of pure and holy lives. That was Methodism in its incipiency; it has been Methodism until the present day.

And so we read in Green the Methodist themselves were the least result of the Methodist revival. The words are ours. It Christianized the English Church; so that "in our own day no body of religious ministers surpasses them in piety, in philanthropic energy, or in popular regard." We add, however, the plant grows best in its native soil. The flower blooms in beauty from its native birth. Transported to another world the life which Jesus had placed first among His disciples, the fishermen and men of the common people, nearly eight hundred years before.

Reproduce that picture of Jesus preaching in Galilee, in and around Jerusalem, in Perea beyond Jordan, in Samaria, in Dascoplis, and the region about Tyre and Sidon. He is the teacher, and the people of the village or the city are coming to hear His teaching, and the multitude are going away to their homes to live in simplicity the doctrine that He taught. Put by His side John Wesley preaching to Cornish miners, or the people of the interior towns and cities of Great Britain, or the great London itself, it is the same essential picture. It is Christianity in its intrinsic purity. Methodism was a revival of primitive Christianity.

The disciples, the Marys and Marthas, were the first Methodists. All those humble ones of whom we hear nothing in the record who separated themselves from the world and lived entirely for Christ, at the back of her chair stood a young man who, for years, had successfully resisted every effort made by his companions to induce him to learn the character of cards.

After all, Methodism is only

Yet pleasure and happiness are not excluded from life in Methodism or in any other church. God has not excluded joy and peace from the lives of those who keep His natural laws. In fact, the law abiding man like the law-abiding citizen obtains the largest total of joy, the law-breaker ultimately the least. Christ directly declared, "My peace I leave with you." So, also, a joyous experience has been considered a fundamental evidence in Methodism of religious life—of whether one is converted at all. There are but two principles at the basis of Methodism's rule of pleasure: The first is, "Never do evil." The second: "Be considerate of your neighbor, that your example lead him not to offend unto his soul's death or loss."

After all, Methodism is only

Another Name for Christianity.

It was and is only a reformation of that which had practically ceased to be. Christianity was dead. It lived in name; it had almost ceased to be in fact. In John Wesley's day. He simply re-introduced Christianity among men. Methodism is a minor name, it is only an echo. Its real name is Christianity. John Wesley is himself nothing but an echo of a real name which is Christ. John Wesley simply replaced in the world that life which Jesus had placed first among His disciples, the fishermen and men of the common people, nearly eight hundred years before.

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May Exist in Every Man

who will have it. To be found, it needs only to be sought. Those who consecrate themselves to God and right, and are its receivers; those who take the law of Christ as the ruling law of life, receive this higher life. Methodism simply offers the genuine article, religion, to all who will receive it. Methodism seems to say: "Here are we, a body of men in earnest in religion. Would you be in earnest, too? Then come with us! Work with us! We would gladly welcome you."

And now, may God, the Father of us all, with the help of Jesus the Christ, and the Holy Spirit, keep the Methodist Church, what it has ever been, the church of genuine piety, we pray, in Christ's name! Amen!

Now; for the hours are fleeting

And the soul must fall to-day;
Care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfield.

Small gladdens the sunny day.

—Adelaide Proctor.

The League and the Y. P. S. C. E.

During the month of July the Society of Christian Endeavor held its inspiring Convention in Philadelphia, Pa. It was a wonderful occasion, full of spirit, good fellowship and enthusiastic expression of loyalty to Christ. The president, Rev. F. E. Clark, made an admirable address, which has been published in full in the *Golden Rule*. We must quote one paragraph, however, with a few words of criticism, for it fails to comprehend or do justice to our work:

"In some quarters, I regret to say, through a misunderstanding of what the Christian Endeavor Society really is, a vigorous and what seems to be a systematic flor, has been made to crowd out Christian Endeavor Societies and crowd in strictly denominational societies, not because the Christian Endeavor Society was not doing an admittedly good work, but because it did not belong exclusively to a single denomination. By all means let us make the best. If any denomination or any individual church has a better society, let us all have that; if the Christian Endeavor Society is good for all, why should not all have it?"

These last few sentences are fallacious. What may be the best society for one denomination, may be far from the best for another.

My house may look best painted brown and my neighbor's blue. Here arises all the discussion as to the value of denominationalism. A writer in *Our Dayspring*, the organ of the Free Baptists, puts this so well that we quote from him concerning their young people's organization, which they call "Advo-

cates of Christian Fidelity": —

"Come, boy, quaff this bumper, and it will make you feel bright as the herald's lumb."

The tempter whispered in his ear, "Drink once and forget the past." A powerful struggle seemed to be going on in his mind for a moment; but at last he silently shook his head, and, retiring from the room, gave vent to a flood of tears. That boy never drank—not even once. He took the valerian, and is now president of a college.

—

Once! — Oh, on this slender point hath turned for weal or woe the destiny of a deathless spirit! Care paused but once on the banks of the Rubicon; but it was a pause like that which nature makes when gathering her elements for the dread tornado. Ere ate the forbidden fruit but once, and her countenance hath felt the fearful consequences resulting from so rash an act. Reader, remember—once.—Times of Refreshing.

How to Improve the Prayer-meeting.

1. Think about it all day, and anticipate it with pleasure.
2. Be sure to be in time, and take your seat close up in front.
3. Sing cheerfully; bright, joyous singing wonderfully helps to make a lively prayer-meeting.
4. When you pray be sure to be brief and believing, with thanks to God for every token of blessing He has given the church and Sunday-school.
5. When the meeting closes, give a hearty shake of the hand to strangers, and speak a kindly word to your brethren. Try to make the prayer-meeting as much like a family gathering as possible.
6. When you mean the prayer-meeting tell how good and pleasant you found it to be.
7. Be more earnest in private prayer on behalf of the church, and resolve that whenever possible to magnify more connection with the society than with the church. Young folks' bands of a denomination may hold their sessions, not in isolation, but in connection with denominational assemblies, shall not be your fault.

After a time the prayer-meeting kindly provided by some of the members, and a pilgrimage to the Hall on the Hill, the program was as follows:

1. The singing of hymns, with a solo by Mr. J. W. Adams.

2. The singing of a solo by Mr. J. W. Adams.

3. The singing of hymns, with a solo by Mr. J. W. Adams.

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Zion's Herald.

WEDNESDAY, SEPT. 25, 1889.

[Entered at the Post-office, Boston, Mass., as second-class matter.]

The youthful portion of the wide circle of Herald readers will be especially interested in this week's issue, as it is a League number, largely devoted to League matters.

"The President's New Book," on page 2, calls special attention to the annual October meeting, at which time the subject of the formal dissolution of the Young People's Christian League in favor of the Epworth League will be discussed and acted upon. In another column the President has a pertinent word regarding the relations of the Society of Christian Endeavor and the League.

"Why We Are Methodists" is practically answered by Rev. Theodore W. Haven, in a sermon recently delivered by him at Topsheld, Mass.

"The Real Presence" is the title of a tender, uplifting hymn by Dr. J. E. C. Sawyer, suitable for use in League prayer-meetings.

The "Reports from the Field" are encouraging and full of interest.

The description of the new memorial buildings at Epworth, England, will have peculiar interest for League readers just now.

On the 6th page the "League Prayer-meeting Topics for October" are carefully prepared by Rev. F. H. Knight. The President's "Notes on Letters" and "Questions and Answers" find space on the same page.

"The Best Gifts" was written especially for the League issue by Meta E. B. Thorne.

Of how many of our League girls can it be truly said, "She always made home happy"? Do not fail to read what Bell V. Chisholm has to say about "Home-Making."

On the first page Chaplain Beaudry continues the relation of his thrilling war experience in the field of Death and Otherwise from Libby Prison.

"Our Springfield Letter" is a new departure, and we are happy to introduce our new correspondent, "Hazen."

The great interest manifested at present in the Deaconess movement in our church, will be enhanced by a perusal of Prof. H. G. Mitchell's article, on page 3, relating to "Miss Bancroft on Deaconesses."

"Chicago Correspondence," on page 4, and our "Baltimore Letter" on page 3, contain fresh Methodist news from those stirring cities.

The editorial word to the members of the Epworth League is uttered frankly and somewhat at length in reply to the interrogative, "What is it to be a Christian?"

for all time to come, caught the spirit and mind of his Master and exemplified them with the most sublime self-sacrifice and success. Paul met the same criticism, however, so rife to-day. He alludes to it in saying: "For ye see your calling, brethren, that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence" (1 Cor. 1: 26).

That is the divine process of missionary progress. This last criticism upon the missionary, then, is his highest commendation. It shows that he has the genius of the Founder of Christianity, and is doing His work in His way.

Unitarianism does well to magnify its effort in Japan, for this comprises the whole of its foreign missionary enterprise. How superficial, however, is the assumption of superior adaptation to the Japanese, and the criticism of the methods and results of other missionaries! Are the Japanese other than a part of the great human family, with its moral infirmities and weakness of will? Does Unitarianism change in transportation? What the Japanese needs immediately not less than the American, is a moral power from without to transform the life. Is Unitarianism likely to provide such an urgent remedy? If the Japanese ask for bread shall he be given a stone? May we still continue to learn that the "common people" hear our missionaries gladly!

WHAT IS IT TO BE A CHRISTIAN?

We had been preaching nearly a year on our first charge, when a most intelligent lady in the congregation detained us one day as we stepped down from the pulpit, to request that some Sabbath, at our own convenience, we would preach a sermon specifically answering the above question. The request seemed reasonable, and we promised to comply. The desire, so frankly expressed, suggested no little thought—not all of it pleasant—for reflection. That the inquiry was sincere, we did not question. Could it be, however, that after nearly a year's preaching, this lady, who was a constant attendant, was really in doubt in the matter? Had our preaching been so indefinite as to leave such a pivotal inquiry unanswered? We determined to see the lady again, have a frank and kindly conversation with her, and, if possible, put ourself to the real point of her interrogation. She was an honest inquirer after Christian truth, and desired information. Kindly persistent, she said: "I do not want to know what it is to be an ecclesiastic—that is made clear to me. I do not want to know what it is to be a Methodist—you have told us that. I do not want to know what it is to be religious. The Mormon, the Papist, the Jew, show me that; but I do not want to know experimentally what it is to be a Christian." The writer found that the more he elaborated about that simple but direct inquiry, the less he knew about it. The question gained in emphasis. At first it seemed very easy to answer it, but appeared increasingly difficult upon reflection. It was a proper question, however, put in sincerity to the religious teacher of the town, and should be answered, or a frank comprehensive answer made of our inability to do so.

Ah! that was years ago, but we are grateful for that inquiry, and for the manly, earnest way in which we sought to answer it. We found the answer, but in finding it we lost much—much that at first seemed very dear to us. We lost our inheritance, very largely, of traditional theology and ecclesiastical servitude. The study of the question taught us to discriminate between the essential and non-essential in our ministerial equipment. The result of our investigation, with the sharp point of that interrogative ever growing sharper, was the transfiguration of the Christ in our faith, and the desire to be obedient solely to Him, as we had never been before. From that hour our theology became Christocentric. At first, Paul helped us most, as much by example as by word. He had been most religious as a Jew; but he passed from that condition, no longer Judaistic, and entered into a personal relation as a servant to the Lord Jesus. Christ lives in him, dominating his whole being, until Paul is able to say, "I live, yet not I, but Christ liveth in me." To be a Christian, to Paul, was personal fidelity to a person, and that person Jesus Christ.

Then we turned to Christ as a historic character, determined to study His life and words as searchingly as possible, as if we had never heard of Him. From the Old Testament we came to concentration on the New. If, as Paul taught, to be a Christian was to be like Christ, then we must know Christ appreciatively. His life and thought. His life taught us most, for this we had considered least. We found it pure, unselfish, patient, and self-sacrificing, even to the last best gift of Himself for the good of the world. Next Sunday there will be a very general exchange of pulpits for the preaching of missionary sermons.

This week that marshaled is a noteworthy event, and is highly creditable to the Conference as well as to the officers of the Conference. Missionary Society through whose exertions it has been brought about. We can well believe that no small labor has been entailed upon some one to reach this result. When proper deduction is made for such churches as have pastored, who are sick or absent, and such others as are very small or remote from lines of travel and supply as to make it seem inexpedient or practically impossible to send them a speaker from abroad, and for such others as either because of their foreign tongue or from special reasons were not able to be brought into the scope of the plan, it will be seen that the degree of unanimity in the master throughout the Conference is really remarkable. Probably more missionary meetings will be held next week than have ever been held in any one week this side the sea. It is an example which we hope will be widely copied. Why should not all the New Eng. and Conference units next year on some week to be observed? The success achieved in this affair is one indication of the rising tide of missionary interest seen in these days almost everywhere. It could not have been

John, the beloved disciple, revealed to us the real "heart of Christ," Bishop Foster, in his great sermon, printed in the "Round Lake Camping" collection, thus eloquently epitomizes John's Gospel: "Why does He [Christ] come thus? Because He wanted to tell the world what He could never tell it, except first from the manger and then from the cross crimsoned with His blood—except in the agony of redemption. He wanted to put a great word on the world's heart—love—the greatest word ever had thought; the words hope, redemption, salvation, all in one; and so He built Calvary, and died. For that He came to lay that great word on human lips—'Our Father who art in heaven'—to bring that great truth to the world's heart, and with its power speak it into penitence and hope. Jesus Christ is the organ of all revelation, of all creations, of all law, of all Gospel."

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What the Japanese needs immediately not less than the American, is a moral power from without to transform the life. Is Unitarianism likely to provide such an urgent remedy? If the Japanese ask for bread shall he be given a stone? May we still continue to learn that the "common people" hear our missionaries gladly!

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Unitarian



THE "BEST GIFTS."

[Vide Jeremiah 29: 13; Matt. 6: 33]

He cried, "I will have Wealth!" and day by day with eager grasp he clutched the golden sands. Naught rocked he of earth's beauty: 'tis the ray Of heaven he need not, lest through his hands Some tiniest grain might slip. So higher grew The heap of treasure in his coffers piled, That glistened oft he bent above, nor knew How soon their lustre rus' should have defiled; That even then with darkly brooding eye Without the robes lurking soon to despoil. On such swift wings earth's cherished treasures fly! Then what reward for this too arduous toll?

"Ho! Pleasure I will choose!" another cried, And lightly sped, with never-sated zest, Through sultry valleys, up the mountain-side, Now here, now there, and paused not in his quest;

As children, sporting o'er the flower-strewed plain, Chase the bright butterfly whose gauzy wing Knives their grasp, so he, oft times in vain, A phantom fancy followed, nor could bring It down from airy heights. Or, if to seize Messing, he at last grasps the gay sprite, Beboid, within his hand dismayed he sees A dying moth, its beauty vanished quite!

"Fame! Fame!" one whispered, and with close-set lips:

Casting his eagle eye fixed on the snowy crest, Casting on those below no faint regret, Up the steep mountain-side he dauntless pressed. Above he sees a crown of glittering gold,

While even now below he bears the cry That swells with loud acclamation; so brave, so bold, Why from his lips escape that heavy sigh?

Ah, on these mountain heights, so bleak, so cold, Along his feet the rugged path must tread!

And when the crown he seizes, 'tis its gold But hides the cruel thorns that pierce his head.

"I will have Learning! Priceless is its lore!"

And this one dares deep in exhaustless mines, Ailing each day some jewel to the store;

And still for "more" unsatisfied he pines. In many a dusty tome of ancient sage,

Through realms of science or philosophy, He seeks for treasures, and on poet's page;

By night he scans the stars. Fair would he see somewhere, in some of these, what may give peace,

For there are heights and depths beyond his bound.

Oh, who can bid his deep soul-longing cease?

Who can avail those mysteries profound?

"As the hart pants for cooling streams, O God!

So thirthy my fainting, longing soul for Thee! Naught else gives comfort here on earthly sod; Can aught beside give peace eternally?"

Then fell upon his spirit as the dew Such balsom of blissfulness divine,

His soul to higher, nobler stature drew,

His face with heaven's lustre seemed to shine.

And so he sang while busily at his toll

From day to day, and work brought its reward;

The Owner of earth's gold, its leaves of gold,

Gave to him largely, "steward of the Lord."

And joy was his, too deep for tongue to tell,

For thousands called down blessing on his name,

Who, wise, his Master's substance used so well;

Unwitting, thus he won the crown of Fame.

His reverent mind enshrined his softer soul,

And Learning at its feet grew strong and broad.

Thus gained he even Wisdom's farthest goal —

"Looking from Nature up to Nature's God."

MARY E. THORNE.

LEAGUE PRAYER-MEETING TOPICS FOR OCTOBER.

FOR OCTOBER.

Oct. 6. "The Secret of Success." Read 2 Sam. 5: 10, 12; Deut. 5: 33; Job. 17: 9; Prov. 4: 18; Isa. 40: 31; Ps. 1: 3; Ps. 84: 7; Matt. 6: 33; Phil. 4: 13; Gal. 6: 9.

1. What is success?

Our great work in life is to glorify God in developing Christian characters for ourselves, and in persuading as many others as possible to do the same thing. In other words, we are to become like Christ and to do Christ's work. In this truth alone we may find the measure of true success. Judged by this standard, how many noted people have really made failures of life, and how many of the humble and obscure have been highly successful. On the great day of accounts this fact will be startlingly apparent.

II. How may one be successful?

(1) Success is possible. Every one should be impressed with the thought that the highest sense he may make a success of life. Whatever answer others may give to the question, "Is life worth living?" he may exultingly reply in the affirmative. My life may be a success. What an inspiration there is in the simple fact!

(2) The conditions of success must be understood and met. The blunderer, the willfully ignorant, the slothful, the unbeliever, cut themselves off from highest attainment. The soul filled with a worthy purpose, actuated by unselfish motives, characterized by faith, humility and perseverance, will some day reap abundantly. We need to feel that in the chain of forces which would lead to ultimate success there can be but one missing link. God's storehouse of grace is open to all alike. Whatever influence heredity, surroundings and training may have, they can never determine the success or failure of a single life. The missing link, if there be one, will be *failure to do our part*. Add human co-operation to God's grace, and the result will always be success.

Oct. 13. "The Joy of God's Service." Read Isa. 35: 10; Ps. 16: 11; Luke 2: 10; John 15: 11; Rom. 15: 13; Phil. 4: 4; John 16: 22, 24; 1 Peter 1: 8.

1. Joy promised. (John 15: 11.)

It was evidently God's intention that all people should be happy. The Garden of Eden was a delightful place. The promised land flowed with milk and honey. Christ spoke often of peace and rest and holy joy. The apostles take up the thought, and give assurances of present and future blessedness to all believers. Whatever his circumstances, no one need be *habitually unhappy*.

2. Joy enjoined. (Phil. 4: 4; 1 Thess. 5: 16.)

Paul clearly saw that Christian joy is essential to both growth and usefulness. The heart needs happiness just as plants need sunshine. The joy of the Lord strengthens our influence, wins the attention of the world, and is accepted by very many as a good reason for the hope that is in us. A joyous heart is wonderfully magnetic, and a happy life a most powerful element of success. Therefore we are commanded to be happy, and duty as well as desire bids us to obey.

3. Joy obtained. (1 Peter 1: 8.)

How many professing Christians there are who seem to be just as happy as circumstances make them. If everything goes well, they rejoice. When adversity comes, they lament. But Christian joy abides. The light within us is not darkness when the storm rage without. It comes not because of temporal prosperity, and it does not depart when the tide turns. It is born of a loving and pure heart, con-

sious favor with God, and the effort on our part to render all the service possible to our Heavenly Master. Men's service will not bring this joy. But service which springs from a grateful heart and the spirit of loving obedience, will ever be attended with joy and crowned with blessedness.

Oct. 20. "The Promises of God." Josh. 21: 45; 1 Kings 7: 56; Acts 2: 39; 2 Cor. 1: 20; 7: 1; Heb. 10: 23, 36; 2 Pet. 1: 4.

In opening the meeting, it might be well to give an opportunity for those who will, to repeat promises which they have found true in their own experiences.

1. The promises of God's Word are for *all who need them*. The "whoever" is always expressed or implied. It was Richard Baxter, I think, who said, "I would rather have the 'whoever' in the promises than my own name, for there might be several named Richard Baxter, and I might not be the one to whom God referred. But I know that 'whoever' means me."

2. The promises of God *cover all human needs*. No good thing will He withhold from them that walk uprightly. The grace of God is sufficient for all needs, temporal and spiritual, small and great, known and unknown, and this grace is promised in all its fulness.

3. The promises are *available to all men*. There is no promise without conditions, but there are no conditions which any one need fail to meet. Rich rewards are promised those who overcome, and all may overcome.

4. That which is most frequently forgotten in regard to God's promises is the *purpose for which they were given*. Read carefully 2 Pet. 1: 4. This purpose is not that we may be made happy, or that life may be made easy, but that escaping the corruption that is in the world and having cleansed ourselves from all filthiness of the flesh and spirit, we might be partakers of the divine nature and perfect holiness in the fear of the Lord.

Oct. 27. "What Becomes of a Believer's Sins?" Ps. 32: 1, 2; 103: 12; Isa. 38: 17; 44: 22; Micah 7: 19; Heb. 8: 12.

The Word of God does not leave room for doubt in this matter. Throughout the Scriptures the strongest conceivable language, both literal and figurative, is used to declare the condition of one who has exercised repentance toward God and faith in our Lord Jesus Christ. A believer's sins are removed from him "as far as the east is from the west." God has "cast them all behind his back" and "into the depths of the sea." There is a glory in all the sweet charities which Christian women are founding and conducting with laudable enthusiasm and unbound success; and there are many who are free to devote their lives to public services, and to lend a helping hand wherever human woes and human tears call forth their sympathies. There are very few women to whom such misfortunes are wholly denied, but the first duty of every wife and mother is the making and keeping of her own home. Her first and best work belongs to her husband and children; and while this remains undone, she has no right to go outside in search of work for others. Temperance conventions, and Dorcas societies, and missionary meetings, though praiseworthy in themselves, are not the places in which she should be found, until she has made her own home all that her wisest thought and best skill can make it. Some wives and mothers in their zeal to alleviate human need and human sorrow in the broad fields far away from home, have neither eye nor heart for the work of love close about their own feet. While they are engaged in their heavenly ministries in the lanes and streets in the city, the angels weep over their neglected duties within the hallowed precincts of their own homes.

1. A believer's sins are *forgiven*. The work of forgiveness is never done by *presentment*. If a soul is forgiven at all, it is *wholly* forgiven. The work of forgiveness is never done *temporally*. It often happens in courts of justice that a criminal convicted of a first offense is released on probation. If thereafter he keeps the law, his offense is not punished. If at any time he again transgresses, he must pay the penalty of both transgressions. But when our sins are forgiven, they are *forgiven absolutely and forever*. What more forcible terms could have been used? A very simple and at the same time suggestive way of introducing this subject would be under two heads.

2. A believer's sins are *forgotten*. Not that God ever really forgets anything, but He treats the forgotten sinner as if he had never sinned. His transgressions are not remembered against him. It is very difficult for us to do God in this respect. Many seem to have the power neither to forgive nor to forget, but God can do and does do both in the case of those who with hearty repentance and true faith turn unto Him.

REV. F. H. KNIGHT.

Only one day God gives to me At once — oh, may I use it faithfully! — Emma S. Watson.

HOME-MAKING.

A FEW days ago, while wandering through a country grave-yard, I came upon a plain marble slab bearing this simple inscription: —

MARY, wife of JOSEPH BELL. Aged 42 years.

"She always made home happy." This was all, but I thought, as I turned away, blessed is the memory of the wife and mother whose husband and children can pay such an eloquent tribute. Her life needs not the sculptured marble to keep her memory green, for in the hearts of the dear ones left behind, the flowers of sweetness and beauty which she planted shall never fade, and in the great hereafter God will gather these buds and blossoms in His hand and twine them into a wreath for her glorified brow.

All women are not such blessings in their homes. A true wife makes a man's life nobler, stronger, better, grander, by the omnipotence of her love, "turning all the forces of his manhood upward and heavenward." By making his home happy, she beautifies his life, inspires him with courage, and softens whatever is rude or unkind in his nature.

The very centre of every woman's life should be her home. To her own household she owes the best influence of her life, and no matter what other duties press upon her, she should always find time to make home happy. The bride at the altar rarely allows her thoughts to wander away from the idolized being by her side, and while the honeymoon lasts, her dreams are exalted far above such commonplace subjects as house-keeping. Any reference to ordinary things like cooking, baking, sweeping, dusting, washing or scouring, jars inharmoniously upon the poetic rhythm of the lofty themes of conversation introduced by the newly-married pair. Neither the rose nor the young husband she adores realises that a daintily-ordered home or blossoms in His hand and twine them into a wreath for her glorified brow.

— Mrs. Annie Wittenmyer is the newly-elected president of the Women's Relief Corps.

— The daughter of Dr. Edward Hitchcock is restoring the frescoes in the Amherst College church.

— Miss Amelia B. Edwards, LL. D., has made engagements for sixty lectures in America during the coming season, selected from three hundred applications.

— Three American women received medals from the jury of fine arts in the Paris Exhibition — Miss Elizabeth Gardner, Miss Klumpp, and Miss R. B. Smith.

— Bicycling is the fashion among women in St. Louis, and the number of riders is increasing rapidly. Buffalo also has a women's bicycle club.

— Miss Mary E. Alexander, of West Philadelphia, Penn., has the record ever made by man or woman in examinations before the Civil Service Commission for certification to the executive departments for appointment. Her percentage is 94 out of a possible 100, which is just two or three points higher than anybody else's mark.

— Miss Gertrude Hulbert, daughter of Rev. C. B. Hulbert, D. D., late of Middlebury College, Vt., has been elected principal of Mr. Moody's Institute at Chicago. The school is for the purpose of training missionaries.

— Miss Hulbert is a graduate of Smith College, has been a teacher at Wheaton College, Ill., and recently connected with Mr. Moody's school at Northfield.

— Women as inspectors of custom in New York have proved a success. Their employment in the examination of the baggage and persons of women passengers is very appropriate, and they have displayed much detective skill. The names of fifty-two candidates for position as inspectors have been published by the Custom House authorities. They have all passed the Civil Service examination.

— At Madison, Wis., recently, Miss Kate L. Pier, of Milwaukee, made an argument before the Supreme Court. She is the first woman lawyer in that state who ever did such a thing. Miss Pier is said to be a beautiful young blonde with magnificient black hair, which hangs in a prodigious braid to within a foot of the floor. Both her mother and father are lawyers, and the trio practice together in Milwaukee. Another girl in the family is now studying for the bar.

— Women as inspectors of custom in New York

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— Miss Caroline Whiting, seventy-one years of age, has been a teacher in New York city for forty years. Says Miss Frances Willard in the *Union Signal*: "For fifty years she has not spent a day in bed; has taught always in the same school (No. 14), and worn out two school buildings; has been forty years principal and has twenty teachers under her care, and has had not fewer than twelve thousand pupils. Miss Whiting has had her home for fifty years with Mrs. Sabin and the latter's mother, both of whom were her pupils. This is a pretty fair record for one 'superfuous woman.'"

— Joy obtained. (1 Peter 1: 8.)

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this magnificent structure must stand on the ground, with unpoetic and unsentimental stones for its foundation. Commonplace and unromantic as it may sound, the stones out of which this foundation is built are good breakfasts, dinners and suppers, a tidy house, order, punctuality, good cheer, gentleness, patience, sweet temper. In this sin-stained world husbands are not angelic, and making no pretense to such a high order of beings, they need a substantial basis of good housekeeping for the realization of their dream of blissful home-making.

Many a heart-stricken wife will soon vanish, if she proves incapable of serving her meals daintily. The wife who wishes the honeymoon to last through all the years of her wedded life, must retain the charm of early love by perfect housekeeping.

In these days when so many ways for the employment of the varied endowments of women are being opened up, the question may arise, "Where shall the line separating the home from the world be drawn?" There is a glory in all the sweet charities which Christian women are founding and conducting with laudable enthusiasm and unbound success; and there are many who are free to devote their lives to public services, and to lend a helping hand wherever human woes and human tears call forth their sympathies. There are very few women to whom such misfortunes are wholly denied, but the first duty of every wife and mother is the making and keeping of her own home.

It is quite time that my girl learned to travel," her father said, as he kissed her good-bye. It was not a difficult journey from Quinsigamond Boston, except that it involved two days of travel, planned and looked forward to; and the best of it had been that her father could go with her, and she need have no care for the changes of the way. The day before she was to start, however, her father had been summoned elsewhere, and she must either give up her journey, or go alone.

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The Sunday School.

FOURTH QUARTER. LESSON I.

Sunday, October 6.

2 Samuel 5: 1-12.

BY REV. W. O. HOLWAY, U. S. N.

THE TRIBES UNITED UNDER DAVID.

I. The Lesson Introduced.

1. GOLDEN TEXT: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psalm 133: 1).

2. DATE: B.C. 1048; seven and one-half years after Saul's death.

3. PLACE: Hebron, in Judah, twenty miles south of Jerusalem; and Jerusalem, the "invincible fortress" of the Jebusites.

4. PARABLE NARRATIVE: 1 Chron. 11: 1-9.

5. CONNECTION: David removes from Ziklag to Hebron, where the men of Judah anoint him king over their tribe, and where he reigned for seven and a half years. Meantime the house of Saul found an able supporter in Abner, the uncle and chief captain of the fallen king, who proclaimed Ishbosheth, Saul's eldest surviving son, the successor to the throne; and, in the course of five years, succeeded in winning the ten tribes to his allegiance. Ishbosheth's reign, properly speaking, began at this point, and lasted but two years. It was spent in a civil war with Judah, and ended with the death by violence of both Abner and Ishbosheth.

HOME READINGS.

Monday. The tribes united under David, 2 Sam. 5: 1-12.

Tuesday. King over Judah, 2 Sam. 2: 1-7.

Wednesday. Submission of Israel, 2 Samuel 5: 17-21.

7. Nevertheless — despite their confidence, and the strength of their position. David took . . . Zion — the first mention, in the Bible, of this memorable name. Zion was probably the southwestern hill, overlooking the vale of Hinnom.

8. David said. — This explains how the capture was effected. Whosoever getteth up to the gutter. — This exceedingly obscure passage is thus rendered by the Revisers: Whosoever smiteth the Jebusites, let him get up to the water-course, and smite the lame, etc. The following words in italics are omitted. They were probably imported from the parallel text (1 Chron. 11: 6), to complete the sense. Geikie supposes that Joab and his followers, who were the first to reach the rampart, waded along a subterranean aqueduct which led to a shaft leading up to the citadel, "and, having ascended it, burst upon the townsmen who least expected, inside the town itself." Wherefore they said — found a proverb on the occurrence. The blind and the lame shall not come into the house — R. V. "There are the blind and the lame; he can not come into the house;" a scornful proverb, meaning that they were inadequate to defend it, in a sarcastic sense.

9. David dwelt in the fort (R. V., "strong-hold") — made the citadel of Zion his residence or headquarters. Built round about from Millo — probably the name of the Canaanite fortress on the north. From this point, where the defences were the weakest, walls were raised and the circuit completed.

10. David went on, and grew great — R. V., "David waxed greater and greater." He had the opportunity now, and had been taught by the discipline of past years how to use the opportunity wisely. And the Lord . . . was with him. — The Revisers change "and" to "for." David "waxed greater" because he enjoyed the favor and blessing of the Almighty Ruler of the hosts of heaven and the powers of earth. Hiram — in the Chronicles, "Huram." He was probably the father, or grandfather, of the Hiram who supplied to Solomon the materials of the temple. This mention of David's palace is probably interjected here, in advance of the time, to show the sequence of events: 1. The place was taken; 2. The walls were built; 3. A palace of cedar was erected. But there were spaces of time between these events. Tyre — on the Mediterranean, northwest of Jerusalem, a Phoenician city, distinguished for its commercial and mechanical enterprise and wealth. Sent messengers — a friendly embassy. He could furnish just what David needed, and just what could scarcely be supplied from David's home resources, owing to the demoralization and depredation of contending wars — materials and skilled labor. Cedars — doubtless from Lebanon, shipped to Joppa.

11. The Lesson Explained.

1. Then came — after the murder of Ishbosheth, which David indignantly repudiated by slaying his murderers, and giving the head of the unfortunate king, which had been brought to him, honorable burial. The lameness and youth of Mephibosheth, Jonathan's son, and the only surviving male member of Saul's family, rendered him unfit for royalty, and left the way open for David. All the tribes — by representatives, chiefly the fighting men (see 1 Chron. 12: 23-40). This warlike reputation reached the total number of 339,600 men. Hebron — the capital of Judah, about 3,000 feet above sea level, and one of the oldest cities in the world. Its earlier name was Kirjath-Arba. Spake — announced the threefold reason why they had chosen him king over all Israel — their relationship to him, his proved valor, and the divine selection.

2. Thou leddest out and broughtest in Israel — Under Saul, before the latter's jealousy exiled him from court and camp, he had been the favorite leader of the armies of Israel. The people had not forgotten his military prowess. The Lord said to thee — an unordained prophecy in respect of the terms here used. His kingship had been predicted (1 Sam. 16: 1), but the words here used are peculiar. Shall feed my people — shall shepherd my people, the first time this figure, so frequent in the prophets and in the N. W. Testament, is applied to the governor of a people. David's early occupation may have suggested it. A captain — R. V., "a prince."

3. So all the elders — the spokesmen of the tribes. David made a league (R. V., "covenant") with them — a solemn compact, on his part, to rule faithfully according to the constitution of government as established by Moses and Samuel (1 Sam. 10: 25); on their part, of allegiance. Before the Lord — not merely a political, but a religious or theocratic, act. Anointed David — This was his third anointing. Samuel anointed his first; the people of Judah had performed the act on the second occasion, for their own tribe, at Hebron; and now united Israel anoints him. For the three days' fasts which occurred on this occasion, the multitude present, the unanimity and joy of the people, the tribute gifts given to the new ruler, see the account as given in 1 Chron. 12: 23-40.

4. David perceived — His spiritual perception revealed to him the true source of his present prosperity. He had a clear idea that he had not risen to the throne by his own efforts. He recalled all the way in which the Lord had led him. For his people Israel's sake — not for David's sake alone. God had chosen the Jewish people to be the repository of His promises, and the germ of a kingdom as wide as the race of man. It was to further God's far-reaching purpose that David felt himself called to the throne.

12. The Lesson Applied.

1. Patience wins. 2. Worthiness, in the long run. 3. Better be sought than seek.

4. Rulers should be native-born. The blood of the people should flow in their veins.

5. A past record, good or bad, has a voice.

6. Political, as well as other compacts, should be entered into "before the Lord."

7. The discipline of pain and hardship is invaluable as a preparation for leadership over men.

8. If the enemy possess our spiritual strength, he must be dislodged.

9. In God's favor is life, and His loving-kindness is better than life.

10. The enemy of souls may defy, but he need not defeat. "Resist the devil, and he will flee from you."

11. It is a grateful and right thing to recognize God's hand in our personal history.

The expedition was probably undertaken shortly after the anointing. The position of this Jebusite stronghold — on the border line between the rival tribes of Judah and Benjamin; its unrivaled military advantages — "a natural fortress of almost impregnable strength;" and its central situation, doubtless, led David to seize upon it and convert it into his capital. It consisted of both an upper and lower city. The latter had been captured from the Jebusites in the days of Joshua by the men of Judah; the citadel, however, successfully resisted attack, and the lower city was, therefore, probably abandoned by its captors. Jebusites — a tribe of Canaanites, descendants of those who possessed the land before the advent of Abraham (Gen. 10: 16). Which spoke unto David — in reply, probably, to his demand for the surrender of the city. Except thou take away the blind and the lame, etc. — Kell gives a better rendering: "Thou canst not come in hither; the blind and the lame will keep thee off." So secure did David feel in the strength of their citadel that they tauntingly told him that they did not need to man their battlements with warriors; the blind and the lame would be quite equal to the care of the defences. They had reason for their confidence, if we may accept Lieut. Conder's measurements. He makes the valleys of the Kidron and of Hinnom 500 feet below the plateau on which Jerusalem is built; and at their junction 650 feet below. The Ordnance Survey map reduces these measurements fully one-third; but even in that case, the walls might reasonably be regarded as inaccessible. Zion was 110 feet higher than Moriah, the site of the Temple.

This choice of a capital was made by David, as elsewhere declared under Divine direction (1 Chron. 12: 3-4; 1 Kings 11: 26). It was the place where the Lord had chosen to put His Name (Psalm 78: 69) (Schoen).

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V. The Lesson Illustrated.

CONDITIONS OF GREATNESS.

The great and successful men of history are commonly made by the great occasions they fill. They are the men who had faith to meet such occasions; and therefore the occasions marked them, called them to come and be what the successes of their faith would make them. The boy is but a shepherd; but he hears from his panic stricken countrymen of the giant champion of their enemies. A hero seizes him, and he goes down, with nothing to lay that champion in the dust. Next he is a great military leader; next, the king of his country. As with David, so with Nehemiah; and as with him, so with Paul; and as with him, so with Luther. A Socrates, a Tully, a Cromwell, a Washington—all the great masters, the founders and lawgivers of empires, and defenders of the rights of man—are made by the same law. These did not shrink despairingly within the compass of their poor abilities, but in their heart of faith they embraced each one his cause, and went forth, under the inspiring force of their calls, to apprehend that for which they were apprehended (Ru-bell).

CAMP-MEETING REPORTS.

West Dudley Camp-meeting.

The West Dudley camp-meeting, excelled in numbers and spiritual interest, the two preceding years. These meetings had their inception in the mind and heart of Bro. G. E. Mansfield, seconded by his pastor, Rev. W. J. Pompert, the West Dudley camp-meeting, excelled in numbers and spiritual interest, the two preceding years. These meetings had their inception in the mind and heart of Bro. G. E. Mansfield, seconded by his pastor, Rev. W. J. Pompert, the

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PUBLISHER'S COLUMN.

For generous words and loyal effort to increase our list, we are grateful. The *New York Mail and Express* is pleased to say in a recent issue:

"ZION'S HERALD, the sprightly, independent, fearless, liberal organ of New England Methodism, has a way of telling the truth about denominational matters that is refreshing."

Hon. H. G. Herrick, of Lawrence, Mass., writes:

"I am delighted with the editorial management of the *HERALD*. The whole tone and character of it has wonderfully improved. There is a versatility and liberality, without vagueness or looseness of doctrine, which are particularly pleasing to me. There is a clear conception of the thought of the thinking religious men of to-day. It is no use to try to disguise the fact of the great change, not in the faith of Christian men in the great fundamental truths and doctrines, but in the view taken of them in their application to the demands and the actual facts of this life we are living right here and now."

Rev. O. S. Bakelite, of Portsmouth, N. H., prints in his excellent church paper, the *Seaside Methodist*, these forcible words:

"A large part of our education is in what we read. Good books, well read, are a God send in any home. Likewise are good papers. Every denomination provides for those of its own household. Methodism has done this from the beginning. The early itinerants were the book agents of the church. They carried them in their saddle-bags and supplied the people wherever they went. One of the great vehicles of thought of these modern days is the church paper. It should be in every home. The paper that should have pre-eminence in every Methodist home in New England is ZION'S HERALD. It is our paper."

Our preachers were never making more faithful and earnest efforts to put ZION'S HERALD into our Methodist homes. Many ministers have already more than doubled the old lists.

All who subscribe now will get the paper FIFTEEN MONTHS FOR ONE SUBSCRIPTION.

The paper will be sent FROM OCTOBER 1 the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the subscription price (\$2.50) is received their paper will be credited to JANUARY 1, 1890.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and 1 January 1.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office orders or bank checks; or when these modes of sending are not available, the currency can be forwarded by mail at our risk.

A. S. WEED, Publisher,
36 Bromfield St., Boston.

ZION'S HERALD FOR 1890.

Preliminary Announcement.

We are early in the field—because we cannot help it. There are so many homes as yet unvisited and unblessed by ZION'S HERALD; we have made such excellent provision for the spiritual and mental upbuilding of every class of mind in the broad field which we aspire to enter; and our preachers will have so much to do in calling personal attention to the richness and helpfulness of our weekly visits and the offer of a free three months' subscription to new subscribers, that we feel compelled to begin our September issues with a preliminary statement.

ZION'S HERALD does not believe in standing still. The highest goal is not too high for its ambition. Many of our readers have kindly informed us that during the past year the standard of our contributions has steadily improved, that the scope has broadened, that current political, social and educational questions, as well as religious, have received careful and able treatment in our columns. But we are not satisfied—"Not as though we had already attained, either were already perfect; but we . . . press towards the mark." There is a position yet to be occupied by religious journalism which the HERALD is determined to reach, and we believe our readers sympathize with our efforts to make the paper the broadest, fullest, most forceful, most interesting, of all our Methodist weeklies.

Our present list of contributors has no equal, we believe, in any paper of our denomination. To this list we are continually adding new names of recognized influence and ability. We will mention some of them, both old and new: First of all, the following Bishops:

Bishop J. F. Hurst,

Bishop J. H. Vincent,

Bishop W. X. Ninde,

Bishop W. F. Malalieu,

Bishop J. N. Fitzgerald,

Bishop D. A. Goodsell.

We have captured the missionary staff of our church entire, as the following names will show:

Chaplain C. C. McCabe,

Rev. J. O. Peck, D. D.,

Rev. A. B. Leonard, D. D.,

Rev. S. L. Baldwin, D. D.

Below is a list of the educational leaders who will be represented:

President Warren (Boston University),

President Bartlett (Dartmouth),

President Small (Colby),

Chancellor Sims (Syracuse),

President Raymond (Wesleyan),

President Wheeler (Allegany),

President Bashford (Ohio Wesleyan),

Prof. Prentice (Wesleyan),

Dean Huntington (Boston),

Prof. Little (Syracuse),

Prof. Winchester (Wesleyan),

Prof. Mitchell (Boston),

Principal Bancroft (Phillips Academy),

Principal Steele (Wilbraham),

Principal Bradson (Lansell),

Dean Thirkield (Gammom),

President Haygood,

Principal D. C. Knowles (Tilton),

President Gallagher (Lawrence),

The pens of some of the ablest

women in the various departments of reform and of literature will enrich our columns, notably the following:

Frances E. Willard,

Mary Lowe Dickinson,

Kate Sanborn,

Alice Stone Blackwell,

Mary Stevens Robinson,

Lucy Rider Meyer,

Belle V. Chisholm,

Harriet A. Cheever,

Sarah Bierce Scarborough,

Kate Summer Gates,

Mrs. S. L. Baldwin.

Not to enumerate occasional correspondents, our regular staff will continue to write—"MANHATTAN" for New York, "S. J. H." for Chicago, "N. B." for Baltimore, "SHAWMUT" for Boston, "CHEYENNE" for the Rocky Mountain region; "WESTMINSTER" for matters and things abroad, Dr. E. S. STACKPOLE for Italy, Dr. E. W. PARKER for India, Dr. C. S. LONG for Japan, and

Mrs. J. Ellen Foster
for Washington.

The miscellaneous list is a full one. We can cull from it but a few representative names, principally those of acknowledged influence in other denominations:

Rev. REUBEN THOMAS, D. D., pastor of Harvard Church (Cong.), Brookline, Mass.; Rev. O. P. GIFFORD, pastor of Warren Avenue Baptist Church, Boston; Rev. EDWARD A. RAND, of Watertown, Mass.; Rev. J. L. R. TRASK (Cong.), of Springfield, Mass.; Rev. EMORY J. HAYNES, D. D., pastor of Tremont Temple Church, Boston; Mr. JAMES BUCKHAM, Burlington, Vt.; Rev. W. M. C. BULL, D. D., Whitford, Pa.

HON. NEAL DOW has promised an occasional contribution.

MR. EDWARD BELLAMY, author of "Looking Backward," will write concerning the new movement which his remarkable book has stimulated.

The catalogue of our Methodist writers, in addition to the names given above, is too great for enumeration, but we mention the following:

Dr. J. W. Mendenhall,

Frank Bristol,

Dr. J. R. Day,

Chaplain Louis A. Beaury,

Dr. Howard Henderson,

Dr. George Lansing Taylor,

Dr. Mark Traffon,

Dr. Joseph Pullman,

Dr. W. S. Studley,

Dr. H. P. Torsey,

Rev. John Alfred Faulkner.

We have been promised selections from the unpublished letters and MSS. of that brilliant and lamented genius, REV. FALES H. NEWHALL, D. D., N. D.

The above lists are by no means complete. They include names, however, pledged to our columns, and from these as samples our readers will know how rich a feast awaits them.

ZION'S HERALD will not be simply a magazine-paper—a paper of contributions. Every useful feature in modern journalism will be incorporated. The editorial treatment of current topics and vital themes will be as strong and broad and fearless as the corps is able to make it.

Every leading reform of the day will receive attention and championship in these columns. Specially impressed with the urgency of the mission of our denomination in the South, the editor intends at an early date to visit our educational institutions in that land, and to put our readers in possession of information secured in closest touch with the work. Constitutional Prohibition, the Woman question in all its forms, the interests of the young people, the new Deaconess movement, and all similar problems affecting the prosperity of the church, Sunday-school lessons and economy, with whatever tends to conserve and beautify social and domestic life, will be freshly and interestingly cared for. It will be the aim of ZION'S HERALD not merely to keep pace with current events, but to lead; not merely to compete, but to inspire.

Let all remember that ZION'S HERALD is not a money-making institution for those who manage it. The Boston Wesleyan Association generously and gratuitously contributes the use of the Building and the money which carries it on. Its earnings are specially applied to the cause of the disabled and veteran ministers of our patronizing Conferences. There is not a dependent superannuated preacher in our New England churches, nor a widow or orphan in our itinerant ranks, who was not made happier and more comfortable by the dividends earned by this paper last year and the year before. The more earnest and successful our preachers are in increasing our subscription list, the larger will be the next dividend, and the happier will be its recipients.

MONDAY, September 23.—Wilkie Collins is dead.

—The long strike at the Columbia Rolling Mills, Lancaster, Penn., has ended.

—The returns so far received leave the result of the French elections still in doubt.

—The Queen of Madagascar has issued a decree that all persons brought from the neighboring coast of Africa as slaves shall be set free.

—The business portion of Kenton, Prince Edward Island, was burned last week. There were also extensive forest fires on the island.

—Professor George H. Cook, LL. D., Ph. D., State Geologist of New Jersey, died at his residence on Rutgers College campus, New Brunswick, N. J., yesterday, from heart failure.

—The Sultan of Morocco made a state entry into Tangiers on Sunday. Twenty thousand followers accompanied him. The city was gaily decorated in his honor. The festivities closed with a brilliant display of fireworks and a general illumination.

—The Sultan of Zanzibar has issued an edict, empowering the commanders of English and German warships to search all Zanzibar slave ships and other boats. The decree also provides that every person who enters the Sultan's dominions after November shall be free. An English cutter has captured a dhow off Pemba with 131 slaves on board.

—The loss of the barque "Ohio" of New Bedford with seven men in the Arctic Ocean is reported.

—The nineteenth anniversary of the entry of the Italian troops into Rome was appropriately celebrated yesterday.

—Twenty-five were killed and eighteen wounded by the landslide at Quebec; government was warned long ago of the impending danger.

—The British warship "Lily" has been wrecked on the Newfoundland coast. Seven of the crew were drowned and considerable money lost.

—An electric car running from the foot to the top of Mission Ridge, and crowded with visitors to the reunion of the Army of the Cumberland, started down the mountain at great speed owing to the current going out. Passengers jumped from the car, and many of them were seriously injured, one fatally.

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